



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Dr. Locke had the general facts of the situation well in hand, and has succeeded in giving us a very readable and popular story.

He begins properly with the contest of Boniface VIII and Philip the Fair, and carries the narrative through to the end of the Council of Basle. He closes with short chapters on The German Mystics, The Inquisition in the Fourteenth Century, and Literature and Arts in the Fourteenth Century.

Dr. Locke's style is easy and direct, but bordering all the time on colloquialism,—too much so, we think, for the formal and elegant treatment that a great historical subject should have.

Moreover, he would not himself expect that there would be complete agreement with him in many of his positions—as, for example, his estimates of Wiclif and Huss, their relations to each other, their doctrines and their general influence.

But all in all the general reader will welcome this book, and most students who want a clear and concise statement of the great issues involved in this tumultuous age will find much to interest them.

THE UNIVERSITY OF CHICAGO.

J. W. MONCRIEF.

IGNATIUS VON LOYOLA UND DIE GEGENREFORMATION. Von EBERHARD GOTHEIN. Halle: Max Niemeyer, 1895. Pp. xii+795. M. 15.

WHEN the four-hundredth birthday of Luther was drawing near, from 1880 to 1883, the press of Germany poured forth an enormous flood of books and pamphlets connected with the Reformation and its great leader. Most of these were of slight value, and have long since been forgotten. A few, however, were of a higher grade, and have survived. Among these latter was a small book by Eberhard Gothein on Loyola, the early Jesuits, and the counter-reformation. It was welcomed at once as a work of wide research, of judicial fairness, and of much literary charm. The favorable reception which it met encouraged the author to study his theme exhaustively, and to write it out in a more expanded form. The small volume is now recognized everywhere in Germany as the best brief presentation of the subject, and the larger volume as the best extended presentation.

Indeed, it may be said that no thoroughly good book on Loyola and the early Jesuits existed before Gothein published the results of his investigations. The Catholic writers have always indulged in indiscriminate praise, and the Protestant in indiscriminate blame. The

former could not find any fault in a saint of their own communion; and the latter attributed all the sins of the Jesuits of the eighteenth century to the founder of the order and his immediate disciples, scarcely excepting even Xavier from the general condemnation. Gothein has avoided these extremes.

In preparing for his larger work, Gothein read all the published sources, in itself an enormous task. But, not content with this, he consulted the manuscripts preserved in the archives at Munich, Cologne, Paris, Venice, Florence, and Naples, and thus secured a rich store of new materials.

But he has not permitted the abundance of these spoils to embarrass him. He has mastered them, arranged them, and presented them to the reader in a form at once exact and fascinating. He writes with much literary tact, and in what may be called the newer German style, which favors short sentences of simple construction.

He has given us for the first time a Loyola whom we can understand, and who, hence, is simply a man subject to all the passions of our common humanity, and triumphing over them by the aid of divine grace. The story of the conversion of Loyola from the ordinary licentious and vain character of a military officer of that day to that of a devout Christian reads like a chapter from *Grace Abounding*. His was a Puritan or Methodist conversion, attended with overwhelming emotions, though it took place in the bosom of the Catholic church. The result was a new life not unlike that of Bunyan or Edwards or Wesley, though at first it took on mediæval forms and reveled in extreme self-mortifications and in visions and ecstasies. Through long years the aristocrat brought up in the ignorance usual to his class struggled to secure an education. Through years he struggled to master his own religious emotions and to learn the lesson taught by the apostle Paul, that "the spirits of the prophets are subject to the prophets." Through years he struggled patiently to form the "Spiritual Exercises," the drill-book of his society, by means of which he subdues all its members to obedience and reduces them to a uniform pattern. Through years he struggled to gather about him a small band of remarkable men who should devote themselves to mission work in foreign lands, the sphere to which he purposed that the new organization should limit its activities. When at length circumstances led it to make its home in Europe he struggled for years to give it a constitution adapted to its new field, to confine its ministrations within certain definite lines, and to secure for it perfect freedom of action within the Catholic church. At length

he presented to the world an army composed of selected men, and thoroughly organized, equipped, and disciplined for its campaign.

The story of Gothein ends with the triumph of the Jesuits in every Catholic country of Europe and in many other lands. Had he followed the history further his pages would have assumed more somber colors. For the first fifty years, to which, in a general way, he limits himself, the Society of Jesus contributed to the Catholic church a purifying force of the greatest value. Indeed, it may be said that for a century it was on the whole a blessing to the Catholic world. Then succeeded swift decadence, when the Jesuits became a menace to society; and then their suppression by the Catholic nations of Europe and their flight to South America and to protestant countries, where alone they could find complete toleration. Into these later years of wickedness and disaster Gothein does not enter, and hence he creates in the mind of the incautious reader a certain unbalanced admiration for an organization which has done more than any other both to reform and to disgrace the Roman Catholic church.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

DIE KIRCHENPOLITIK FRIEDRICH WILHELMS, DES GROSSEN KURFÜRSTEN. Von DR. HUGO LANDWEHR. Berlin: Ernst Hofmann & Co., 1894. Pp. xii + 385. M. 4.

It would be difficult to find a period of history which has been more elaborately treated in publications of the sources, in connected narratives, and in special investigations, than the history of Prussia in the seventeenth and eighteenth centuries. The mass of printed matter is so great that there hardly seems room left for further original contributions. And yet such are still presented us from time to time by Prussia's patient and ingenious scholars. The present work is indeed limited in scope, aiming at nothing beyond following truthfully the great elector's policy toward the two Protestant denominations of his states, but within its chosen sphere it is thoroughly original, and altogether may be fairly denominated a right worthy child of the severe historical ancestry of Ranke and Droysen.

If the book founds its conclusions, as has been said, upon a mass of new material, discovered chiefly in the state archives and in the archives of the Royal Consistory at Berlin, it does not therefore astonish us with many new results, but confirms rather by the weightiest witnesses the views of Frederick William's church policy which